Batak OD5
Flores OF9
Sumatra OD1
Toradja OG11

I [521 cont.]
286 forth, [522] to obtain dotted patterns; the application of one
174 color. Material: one's own weaving.
291 9. The discovery of reserving methods to obtain more than one color on the cloth (kain kembangan of Surakarta).

10. The application of the wax reserving-process, making use of a little stick, to obtain geometrical motifs. Material: one's own weaving. Application of one color.

11. The invention of the tjanting. Perfecting the technique. The use of finer fabrics. The application of more colors (1).

1. De Nederlandsche Kunstnijverheid in Nederlands Indië, III, p. 8.

The reserving process, as such, must be very old, as is its use in the Netherlands East Indies. In this case, too, the guide
I [386] was the desire for beautification. When the plain color was no longer satisfying, ways of achieving the desired range of colors without immersing the fabric to be colored had to be discovered. The means were found: strips of bamboo, pieces of tree bark, fibers, thread, starch. The reserving process is by no means confined to the textile industry, but is used also in connection with other techniques, plaiting, for example.

B F
● 286 386 Among the Karo-Batak, as well as the Kéo in the interior of Flores, the same method is used to reserve parts of the materials for clothing before they are put into the indigo vat.

S T
286 386 In Indragiri, as well as in the Toradja lands, the patterns plaited in bamboo baskets are covered with like patterns of bamboo to be removed after the dyeing, from which the smooth outer skin is not removed and therefore the dye does not penetrate them. The covered patterns are then reserved.

I
174 286 184 The conflict over the question as to whether batik was introduced from elsewhere or whether it originated on Java or elsewhere in the archipelago is already very old. Mr. L. Serrurier, in his work, de Wajang-poerwa, een ethnologische

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764 burial as unhygienic. The commoners always
565 buried their dead simply. Funeral feast costs often bankrupted the relatives of the radja. I must find out how the funerals are run now. Perhaps they merely bury the dead. I remember that I heard one fellow call the tombs in the plaza "old" ones.

776 They knew about nitu and dewa and moyang, and there must be plenty of pagan beliefs here, even among the Catholics.

872 There is a mission school here in the kampong.
[797] The assistant has finished five grades of schooling in Ndona.

291 The clothes here consist of a sarong for the
178 men (old style) although this is changing fast, a sloppy sarong worn even up to the shoulders for women, and a closed, v-neck blouse, also
[302] worn by the women. The latter have a peculiar topknot coiffure. The sarongs are made by women,
286 and many people are presently weaving on back bar
531 looms. The colors are mainly bluish and the designs are mostly small.

527 Tomorrow is the Flag Day of the Republic, and
124 I will instruct the assistant in the pasanggrahan. Sunday I will explore the kampong. As usual, they have a holiday whenever there is the slightest excuse for one.

622 One thing I did not ask about, but which I must find out about later, is how the kepala kampong is elected or chosen.

693 Also I forgot to say that there were some re-
624 marks about how, in an adat case, where the four
622 mosa laki are judges, the kepala kampong may
565 "mix in" but may not judge. Also, he may mix in only if he is of the bangsawan. This evidently means that some kepala kampongs are bangsawan and others are not. I must get this kepala kampong picture straight.

614 The main suku in Watu Roga is Wanda, and the main one in Roworeke is Odja. Aside from the

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764 178 It is done in one day now, because the body begins to smell otherwise.

144 361 [197] The physical types in the mountains, the Lio folk (who speak the same dialect as the Ende coastal dwellers but with a different accent, and they are really only a mountain branch of the Ende-Lio tribe) are mainly proto-Malay, or at least that's the way it seems to me. One can see this especially in the women, but also in many of the men. It seems that the more Melanesian and Papuan types are settled along the coast, which makes me wonder if maybe there might not have been a reverse movement of the black people from the Timor area into Flores, pushing the proto-Malay people back into the hills. There are plenty of Melanesian types, and Papuans, and even Australoid types in the hills, however, just as on the coast. I get the impression [181] that the mountain people are nicer, better looking, more polite, and perhaps even a little cleaner than the coastal dwellers.

609 197 771 I notice that these Roworeke lads, especially the guru, order the Lio folk around. They seem to be regarded as hillbillies. However, they speak the same language, and many mountain kampongs are one hundred per cent Catholic. In fact, I really wonder if maybe there might not be more pagans in Roworeke itself than in many if not most of the mountain kampongs. Certainly there seem to be more obviously pagans in Roworeke than I saw offhand in the mountain kampong. I 778 asked if the mountain kampong has a rumah pemali. They said yes, but that it is quite far off, near the main road. I didn't have time to see it.

291 ●286 Much of the clothing here is in the form of ikat work, and I can see some of this material woven on the local back bar looms (horizontal).

Much of the cloth is plain, unattractive, dark material. The ikat work, and also much of the plainly woven cloth, is dark and is used mainly

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291 for sarongs and slendangs [shawls worn over the
● 284a head or the chest]. I see plenty of tooth fil-
304 ing here. And nearly all the women, young and
276 old, have the awful looking betel teeth. The older men have the same betel teeth. The younger men seem to chew betel less, and I can see that their teeth are evened but are not filed down.

304 I saw a tattoo on the back of a woman and was
178 told that it is fairly common all over here. (I later noticed a young girl in Roworeke with an initial tattooed on her arm.) This tattooing, however, is no longer significant here. The design I saw looked like a kind of anchor design

291 Many of the women here, mainly the old but several of the young, go about with bare breasts. When working this seems to be quite common.

252 I saw several women pounding corn. They use
412 a small round tree trunk mortar, and for a pestle
462 a mere pole. The corn is small and brownish. They call it djagung Solor or mata kuching, and it does look like small cats' eyes [the meaning of the latter term, in Indonesian].

231 This area is full of goats. There are also many pigs and a fair number of buffaloes, but I saw no cattle. There are many small horses here too. High in the mountains I saw an amazing band of fine looking horses who had gone wild after escaping. They can never be recaptured. I was told that there are deer, wild pigs, and wild buffaloes here.

776 At the lakes I asked if it might not be a fine place for nitu and suwanggi, and they looked sharply. They reverted to this cautiously and asked me if I could see the spirits. They are going to be cagey about pagan ideas, but when they are caught off-guard they agree that there are probably spirits in this mysterious place.

961 The plazas are of pounded earth, bare, with houses scattered about and the most conspicuous things being the stone graves.

349 and in the corner is a long wooden drum used in
769 certain ceremonies. Most amazing, however, is
614 a box under the roof and set on planks across
766 beams. This box is covered with old ikat clothes and measures about 3x2x2 feet. In it are the bones of the great ancestor of the Wanda suku. The kapitan said they are "hundreds of years" old. When they have a suku feast, hundreds of people come here and kill buffaloes and dance and sing and pray, asking the ancestors for favors. They do not call them but call on them. All a-
764 round are the stone heap and slab graves of lesser folk. Bodies put in them are bound in the knee-to-chest posture. They often are too small to allow lying down anyway. I was told that many are placed in one cist, and new bodies are put in by lifting the slab and moving the old bones over.

286 I saw a back-bar loom and two women spinning
126 on primitive wheels from cotton fluff. It is im-
181 pressive and the threads they make are good. One old and one young woman were so employed. I started to take a photograph of the old one and a young lady came up and said that she was his mother and that if I took a photograph of her I had to give him one too. I closed the camera and went away. These are the least agreeable folk I have met yet in Indonesia. Still there are plenty of fine people here. Nevertheless, they are not uniformly polite as, for example, are most of the Buginese.

181 We then got out of Watu Roga, leaving discon-
126 tent, it seemed, as we had taken photographs but given none to the people as we had done across the road in Roworeke. I get the impression that the Watu Roga folk are a bit antagonistic possibly to the people in Roworeke. I also suspect that these Ende people are aggressive and competitive and grasping anyway.

621 R Then we went around the sections of Roworeke. These are, so far as I can get them up to now:
[i.e., Watu Roga.—Analyst]

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349 set on the rafters a similar chest with bones of
766 the old ancestor of the Odja suku. I was told
769 that this has been there for hundreds of years,
614 but then it was reckoned that it had been there
621 for at least seven generations. It too was
covered with ikat clothing. There was no drum
in this one. They said that when the ancestor
suku feast is held, hundreds of people gather
here and buffaloes are killed, as was true in
the other place. All around are many other stone
cist tombs, all graves of descendants of the big
342 Odja. There are some high houses here, but most
of them are lower in construction.

●286 In Padjambu we saw many women spinning and
weaving. One girl was pressing cotton fluff on
a primitive wooden wringer arrangement in order
to flatten it before spinning. It looked just
like an old-fashioned clothes wringer. We saw
an old woman preparing the loom threads in the
first stage of ikat work. The white threads were
wrapped with fiber windings. We saw several ikat
sarongs, all of which were heavy and dull in
[435] color. The kapitan said that I could buy one for
[181] fl. 150.00 and another for fl. 250.00. This
again shows the grasping character of these folk.

123 I forgot to say that the kapitan wants to go
to Larantuka with us. I refused to let him go
along. Also, at the Odja ancestral bone bundle
tower an old mother said we had to leave an offer-
ing. We left some cigarettes. Perhaps they
wanted money.

286 These ikat things are all over. I don't like
386 them very much, but they are genuine. The cotton
531 is grown locally and is pressed and spun. The
dyes are blue and black and are made from indigo
leaves. The ikat work is done with ties of fiber.
[438] Indeed, the only trade material used here is the
red dye they buy in the stores. They also weave
regular cloth, but the colors are always dull.
The designs are small and indecisive.

War
000 population of seven hundred. Some of the houses
342 are large, but most of them are simple. All ex-
343 cept the barns are not built on piles. The roof
513 overhangs. It is made of alang-alang grass thatch. Beneath it is a small plated-walled in area where there is a large bench for sleeping. There is also a bale-bale [sleeping bench] under the roof and often in front too. Here sit the women while they work. If there are two families to a house, one sleeps on one end of the bench and the
[417] other on the other. There is no partition. This
364 kampong is not fenced in as is Leloba, and the
231 pigs run all over. This is an illustration of
797 what the mission does. It keeps the kampong
872 clean. In Wailolong there is a school of three
346 grades with two teachers. There is also a chapel as in other kampongs. The church to which everyone here goes on Sunday is in Riangkamië, but since this was burned they go to one farther off.
[771] The people here seem to be more on the pagan
144 side, although the racial mixture is about the
142 same. It is notable how most of them are standard Negroid, but many, especially the women, are nearly white and Caucasoid. Many children have brown hair or hair which is partly brown.

[249] Cotton is grown locally and is pressed and
●286 spun here. They spin thread on wheels as in Ende,
531 and also can spin with a spindle as they walk along. They weave on the regular horizontal back-bar loom. The colors of the woven cloth are blue and black mostly. The designs are even poorer than those in Ende. All is ikatted. And the
[562] cloth is very heavy. Different designs are used for men and for women. They say that a cloth takes a year to make.

463 There are evidently no (or nearly no) crafts-
411 men here, and everyone is a farmer. I see many men with spears, but have not yet seen a bow. A
304 few old people, it seems especially the women, have a little tattooing, and the guru says this

114 Wac
[585] [565] [784] [614] [286] exactly the same rites and all moves are the same, but each payment is smaller. Coolhaas' word for tjek'i (totem taboo) is an alternate ireng, but not pireng as he says (page 354).[1] In addition to the technical totem taboos given by Coolhaas, the Ruteng clan may not weave.

103 614 I note on the map that place names recur often all over Manggarai, especially not far away. These are clan names, which are given to kampongs founded by split offs from the mother kampong. Thus there are two Sita, etc.

634 578 632 648 186 The mandur said there is criticism of the Radja today because he is not "one hundred per cent Manggarai." He is a Todo, and Todo is of Minangkabau origin. This is fantastic, although somewhat ironic that the Todo are proud of this Minangkabau story while at the same time it may harm them in light of Manggarai nationalism. It is also notable that Mennes[1] says that when the Dutch were trying to select a radja for Manggarai for the first time, they thought of Bima, but saw that Manggarai was not a contented area and that the people there wanted a "real" Manggarai radja. Then the Dutch chose Todo as it was the traditional, prime kraeng of Manggarai. A probable factor here is that under Todo there were thirteen dalu around Ruteng, and they remember having to knuckle under to Todo. Now, with independence, they may see a possible chance of paying off old scores. This pattern may arise all over Indonesia where self-governing setups led to exploitation of lesser princes by greater ones. The dalu may try to raise themselves up to a parity level and remove the lord of Todo whom the Dutch put in after the Bima oppression was lifted.

191 I note that many old men who cannot speak Malay at all seem to understand it. I will ask questions, and they will reply without first going through a translator. However, the reply

[1] [See bibliography, Cat. IIB--Analyst]

We

592 The oldest man is the head of the house, and his eldest son succeeds him. This is invariable. The eldest woman is the manager (nu'a luka rumah tangga). The eldest son's wife succeeds her.

783 673 It is interesting to note that both adat sins and church sins are kept track of.

509 We left Larantuka on Tuesday, January 9, and stopped that night in Maumere, so that Kattenburg can get his plane to Makassar on Wednesday.

●286 On Wednesday I went on to Ende, and this took six hours, because I went to Sikka (didn't quite get there because the road had been torn up, although I did see Lela, which is near it). Sikka is really isolated, and the road leading there is poor. I noticed all along the road that there were women under or beside the houses weaving. This is true all over Flores. I noticed the drying of threads after dyeing, the looms, the wheels, the piles of cotton, etc. I note the same thing in Roworeke, Wailolong, Leloba, and everywhere.

634 661 439 789 769 I heard much about the radjas' shady business practices (led by the Radja of Sikka, but Larantuka is in on it too) in regard to the surplus distribution sold in Makassar and the copra smuggled into Singapore, etc. The Chinese are in on the deal. Some day these radjas will be out, and this will be better for everyone. I talked with Arriens[1] about them and he was doubtful that they have much magic power here, but I think there is quite a bit. It is perhaps not so directly electrical as in Celebes, but the respect hangs heavy, and they are the apex of the whole ancestor cult. This is true of Larantuka, and I suspect it is true of the other areas.

632 634 Arriens said there has been much trouble in Tana Ai, because they want their own kapitan, but Sikka evidently has his own ideas. Until

[1] [i.e., Controleur at Ende -- Analyst]

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178 In terms of technology and occupation, there
463 have been very few changes. They still farm
in the old way, and there have been no new jobs
342 created. There are today such houses as the
178 kapitan's, with a bit of cement work. This is
354 new. And every house has a pelita /a kind of
lamp/ for which they buy kerosene. Few of
them have any real lamps like the kapitan's.
The assistant has one, but it is typically out
291 of order. Shirts here are new, but they are
178 rare and cost much. Shoes are new here and
[413] are very rare. Pens, etc., are extremely rare.
The women no longer wear the homespun blouses.
They wear homespun sarongs like the men do,
but buy kebaya of thinner cloth today.

• 286 They cannot make thin cloth with their
looms, and this is a great handicap. What
they make is too heavy. This is mainly a mat-
ter of thread. They can't spin thread any
thinner than they do and have it strong enough
so that it will not break in the loom. Thus,
if they could get trade thread, they might be
able to weave thinner cloth (?).

[346] The only tin roofs are on the grave-bone
shrines of Odja and Wanda.

Every woman spins thread and weaves. There
are no specialists, however, who sell cloth.
This is done only rarely.

463 There are no smiths or specialists of any
326 kind. There were about twenty men who worked
563 at making pots here, and this started evidently
about two years ago. It was a Chinese company
(evidently tied in with the Radja some way),
and these lads worked in their spare time. As
there are no orders now, they are working
there no longer. It is not a native craft.

241 The most important local agricultural crop
and food source is maize, by far. Then come
rice, vegetables, and yams. There is no sago;
000 they have never heard of it. Little meat is

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462 the men. If a woman gets sick, a man may fetch
● [286] water, and some men like to cook. The only
thing which is purely a woman's occupation is
[285] weaving. There is no mat or basket making
here. This is done only in the mountains.

426 Small debts may be accumulated among the kampong folk. Thus if a man has fl. 10.00 he lets it be known that he will lend it, and he does so at interest. People seldom borrow more than fl. 5. For one month for this amount they must repay fl. 7 to fl. 8. Thus there is a fantastic amount of interest. The Chinese will lend only if the borrower has some form of security, for example, a gold decoration. He charges the same rate. There were and are no government pawn shops here.

465 178 There are about five men who work as coolies in Ende town. These are the only wage earners.

The kapitan receives pay, and the secretary gets a very small amount. The kepala kampong gets eight per cent of the tax yield (this is bad). The mosa laki mere gets meat at all feasts. He also receives rice. Fifty years ago there were no wages at all.

443 There are two Chinese stores (at kilometer 6 and kilometer 8). There are eight warong, six owned by the papalele Ende folk, and the other two by the guru agama and the kepala kampong. They sell the same merchandise as the Chinese stores but have smaller stock.

622 634 578 The posts of kepala kampong and kapitan are new here. This is true also of their mandur. The radja has always been here as a post. There have been changes in the borders too. Thus there is no more Radja of Ndona. The family lives near the bridge but no longer has the post. (All over Flores there must be these fragments of old-time ruling families, and there is a great deal of potential trouble here unless the whole radja complex gets cleared away.)

Wa.

533 871 In connection with special training for individuals, the only thing they can think of is that the children have flute lessons in school and learn to read notes.

212 In Wailolong fifty years ago only one person was literate.

191 212 Everyone here can speak the local language. Of the old folks, perhaps only one per cent can speak Indonesian. The younger people are learning it in school. No one here speaks Dutch. No one here speaks any other language. About fifty per cent of the population here can read and write. At the most perhaps ten persons read regularly or at least look at the mission paper. This is the only "reading matter" except for prayer books.

There is almost no writing done locally. Perhaps about ten people have at some time written or received a letter. One guru can read and write Arabic.

There is no special instruction given in reading and writing. There are no aliens, and hence no foreign languages used in the area. [207] There is no radio, and perhaps only the guru have ever seen movies.

178 412 262 There have been very few changes in the technology here introduced during the last fifty years. They are using shovels a bit, etc., but mainly the same old artifacts. In regard to food, there are a few changes. For example, there are new kinds of vegetables (in the old days they evidently had practically none), new varieties of bananas, etc. Evidently food was simple to the extreme in the old days.

● 286 323 000 The women spin and weave here, and this is perhaps the most important craft (in fact there is no doubt about it). There is no pottery (they buy such items from the few places where pottery is made). Recently, a few people have learned how to cook salt. There are about ten

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536 the rites of the agricultural cycle, etc., are highly dramatic). Weaving is probably the
●286 most active art.

There are three kinds of dancing.

221 The hard work in this area is done from January to March. This is the growing season. They
784 work hard and steadily in the gardens and are tired at night and have to sleep early. Also, there is a taboo on making noise during this time. It is the time of "work and quiet." This links with beliefs about rice, corn, etc. souls, which must be handled carefully. But then, in July, August, September comes the big time for feasts, dancing, singing, especially at the time of full moon. Then they have lots of fun. After that the quiet time starts again after a tapering off.

20 They know just about nothing about foreign sports, etc. My theory is that the lack of movies is the main reason for this. There are also no books, magazines or papers. There is no way of finding out about such things. There
533 is plenty of riddling and song games, like
538 pantun. This is done especially in forms which are sung. The same holds for stories. They are told especially by singing. The stories are sung during the great thanksgiving feasts that come perhaps once every nine or ten years. One story may last a month. Every incident in a past period will be told, with all persons indicated by name, their relationships with other people involved, and everything that happened in every kampong, etc. These are evidently true epics on a small-distance scale. These are "local epics." Such a tale may tell everything that happened over a period of twenty generations. Most tales are told about the ancestors (the sistim again; it permeates everything).

585 I forgot to say that Roy says that marriages
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517 few moving pictures, and the trips to Ende town.

535 [526] They dance and sing, although they do not have the whip dueling here. They do the bamboo dancing as in Manggarai. They dance and sing only at the time of the full moon, and [534] prepare the occasion in advance. Local instruments are only the drum and the gong. Anything else is imported. And the only dances of old are the ronggeng and the main tandak (round dance), and the bamboo dance. This is all.

526 524 They play soccer and raga (rattan kick ball). They have no card games. They do have a corn and hole game. They also spin tops, but do this only after the harvest.

53 They no longer make wooden images. There is no stone work here and no drama (evidently not even much in the ritual). There is no [286] painting. Weaving is about the only local art. Thus they are very poor, aesthetically.

527 The only free days are feast days, Lebaran, and now merdeka. The rest of the time the people have to work hard. As they say, it is kebon, kebon, kebon. But after the harvest things are easier. During the growing season times are really arduous.

546 Very little is known locally about alien amusements. They seldom see movies, seldom if ever read, and almost never talk with foreigners. (Indeed, this underlines the remoteness of these people. They are near Ende, but nearly all of them are far away from anything outside.) Most of the people here (by far) have never seen a movie, and the others have only seen one once or twice. They do not understand that sound movies talk. This came out when I asked about how many people had seen them. The kapitan said that they don't have that kind of movies (he had never heard of them evidently). Yet he has seen at least one, but he thought

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346 351 788 around the main post as around the lodok (see Coolhaas).[1]

There is no pasar system here. There are 443 only pedlars who carry goods around. Markets are located only in the big towns: Ruteng, Reo, Labuan, Mborong, etc.

437 There is some barter, but most transactions are carried on using cash. Before the Dutch came in there was no money here and the people had to barter.

286 784 Note and very important: There is a taboo on weaving all over Manggarai, except in the north-east quarter. The assistant can mark the border of weaving precisely. The only exception is Todo and Pongkor, where there is no taboo and there is a bit of weaving. I asked if it is a taboo or just a lack of knowledge of how to weave. He said both, but that it is definitely a taboo. If they weave, the crops will fail, and illness will spread across the land. There have been a few attempts to introduce weaving, and the crops have proven to turn bad. It has nothing to do with the totem. He says it is not tjek'i at all, but merely ireng, which means taboo. This is a puzzler, and is amazing.

871 In 1912 three 3-grade schools were opened in Manggarai: in Ruteng, in Reo, and in Labuan. In 1924, a five-grade school was opened in Ruteng. There were about forty schools in all Manggarai before the war, but only one went as far as fifth grade (the one in Ruteng). This is what the Dutch did between 1924 and 1942! There are now about sixty schools in Manggarai. The school in Tjantjar opened in 1947. It serves nine kampongs: Tjantjar, Veol, Ndung, Rai, Puruk, Sampar, Nggarang, Meler, and Tjara. The farthest kampong is Sampar, which is three kilometers walk away.

There is a fourth grade here too, serving all of Rahong. The children come from far away.

[1] [See bibliography, category 113. - Analyst]

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415 the case. Dishes and forks and spoons have
178 come in to some extent. Formerly they used wooden things, gourds, etc. only. Kitchen stuff is now to be found in the area. Terrac-
241 ing is new. Irrigated rice fields came in
178 only twenty years ago. The use of buffaloes in agriculture and the plow are very recent (five years ago). All the people are still farmers, however.

436 Today the people have much more money than
178 they had, for example, twenty years ago. Fifty years ago there was no money here at all.

342 Formerly there were no tin roofs or nails.
178 Now there are a few. Houses are different in style. In quantity most of the stuff is not changed.

285 Rattan baskets for clothing are no longer
415 made. They prefer wooden containers. However, they still make mats and baskets. The women make these, and the men make their plaited songko.

286 There is no spinning or weaving. This is
784 taboo except in the northeast quarter of Manggarai (Coolhaas[1] is incomplete on this) and Todo-Pongkor and Labuan Hadji. It is beginning to come in in the west.

323 Pottery is made in a few kampongs (Puruk,
784 Mungges, Bolong). This is taboo except in these places. The penalty is the same as for weaving: bad crops, illness, etc. In Pongkor, only one kampong can make pottery, and only one in Todo. Usually one or two kampongs can make pottery in an area.

326 Smiths are new. There was no iron work here
178 before. Formerly they had to buy instruments made from iron. Now they have equipment to do some forms of iron work in Rai and a few other places. Todo-Pongkor has had smithing for perhaps three hundred years (they brought it in evidently). It is not taboo, but they just

[1] [See bibliography, Cat. 113 --Analyst]